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REPLY

TO THE

Observator;

TOGETHER

With a SERMON Preached on
the 24th of *August* last past, on
Gal. 6. 2. at *St. Giles* in the *Fields*,
(most unjustly reflected upon by him.)

The Third Impression, with a further Reply.

By WILLIAM SMYTHIES, Curate
at *St. Giles Cripplegate.*

L O N D O N,

Printed for *John Soubby* at the Plough in
Cornhil, 1684.

REPLY

TO THE

Observer

TOGETHER



With a STRONG Protest on
the part of the
Vol. 6. at St. Giles in the Fields,
(most respectfully reflected upon by him.)

The Editor's Implications, and a further Reply.

By WILLIAM SMYTHES, Curate
at St. Giles Cripplegate.

LONDON

Printed for John Stump at the Plough in
Cornhill, 1884.

TO THE
READER.

READER,

AS I hope you will be more ingenuous towards me than the Observator hath been, and pass a favourable Construction upon a very plain Sermon, which was far from being intended for the Press; so I will deal as fairly in giving you an account of some Passages which occasion'd his virulent Reflections upon me. I had formerly preached upon the Verse immediately foregoing the Subject of this Sermon, If a Man be overtaken in a Fault, &c. Which I made choice of on purpose to persuade my Auditors so to behave themselves towards Dissenters, that they might be encouraged to a sincere and exact Compliance with our Church: Upon which account there were such Reproaches cast upon me, that I was forced to Publish it in my own Vindication. Having finished what I intended from that Verse, I resolved to proceed to this, which I saw would give me opportunity for seasonable Discourses relating to other Matters. I live in a Parish where the Burden of Poverty is very heavy, and yet some have been offended at me for concerning my self for the Poor as I have done; pretending that it encreased

To the Reader.

the number of them: I thought therefore I should do well to give a Reproof to these Persons. There hath been likewise very vexatious Contests at Law, and great Complaints that the Innocent were slandered by secret Back-biters. These I considered did likewise deserve a sharp Reprehension. But that which the Observator charges me with, of suggesting that Dissenters lay under the Burden of Oppression and Persecution, and that the Government ought to ease them, or any thing to that Purpose, never entred into my Thoughts, nor can I believe that he really thought I intended any such thing: If he did, I challenge him to name another Person in the Congregation that was of his Mind. But want of Stuff for his Papers, and not Ill-will against any that are of a contrary Temper to himself, provoked him to accost me after this rude manner. If I had been of such Principles, as he would persuade the World I am, certainly I should not have been so unworthy as to have vented them in the Pulpit of that great and good Man, the D. of N. to whom he shewed but little respect, in that he knew that so far as he could be believed to speak Truth, the D. must be very ill thought of in desiring such a factious Preacher to supply his Absence. I have transcribed part of his Observator, that you may see how unlike a Christian, or a Gentleman, he is pleased to treat me.

To the Reader.

At the end of his first Column he is reviling a Magistrate, and a Constable, by charging them with being Favourers of Conventicles, and from thence takes occasion to ridicule my Sermon as followeth :

———“ What is This, but Making Friends of the Un-
 “ righteous Mammon, and Providing before-hand against a
 “ Rainy Day? He that Shuffles, and Cuts thus, betwixt
 “ God, and his Own Soul; and Crys, Let the King, and
 “ the Church take their Fortune, I'll Shift for my self; That
 “ Man, I say, has already Abandon'd his Post, and Enter'd
 “ into a Treaty with the Faction. He does as good as say,
 “ Look ye Gentlemen; We are Christians; and it is Our
 “ Duty to Help one Another; and to bear one Another's
 “ Burdens. If the King gets the Better on't, Let He alone
 “ to do Your Business: And in case of a Turn T'other way,
 “ You shall do as much for Me. What's All This, I say,
 “ but a Tacit Composition with a Publique Enemy; where a
 “ man delivers-up his Honour, and his Conscience for the
 “ Saving of his Skin, and Int'rest? And the Devil Him-
 “ self, with his Cloven-Foot, Attests the Contratt. Why
 “ This Man would have been Safe, in the Coach it self;
 “ Nay, in the very Arms of the King and the Duke at the
 “ Rye-House, unless a Chance-Shot should have happen'd
 “ to take-him-off: And he would have pleaded the very
 “ Merit of his Services to the Party. You are Wonderfully
 “ Tender too, on the behalf of your Dispensing Ministers;
 “ Their Good Name is Wounded it seems, for bearing with
 “ the Infirmities of their Weak Brethren. What's their
 “ Discretion, I prethee, to the Authority of a Law? Do
 “ they make more Scruple of Gratifying their Weak Bre-
 “ thren in their Peevish Mistakes, than they do of Keeping
 “ their

To the Reader.

" their Own Oaths? I have heard of One of Your Godly
 " Ministers that was willing to do a Good Office for a Man
 " of Power, and Reputation, with the Dissenters, by put-
 " ting out an *In Verbo Sacerdotis* to Interest, for the Use,
 " and Bechoof of the Good Old Cause: He was Judicially
 " Interrogated about somebodies coming to Church; and
 " their Conformity to the Rites, Ceremonies, and Methods
 " of the Publick Worship, as by Law Appointed: Particu-
 " larly, about coming to Church, [Yes] and then about
 " Receiving the Sacrament. [Yes too.] Ay but How? (says
 " the Question) [Very Decently truly] (Crys the An-
 " swer.) Well! But what do you Call, Decently? (says
 " the Question again) Is it Sitting, or Standing, or How?
 " Come; was it Kneeling, or not? [No Truly, it was
 " Sitting, but very Decently.]

And in another place he proceeds thus,

" Trim. Prethee say Nobs. If This Furious Zeal
 " of Thine; This Inexorable Cruelty, and Rigour, be of
 " Heaven, or Hell? Is This according to the Apostles Ad-
 " vice, [The Bearing of one anothers Burdens; And in
 " so doing, the Fulfilling of the Law of Christ?] Do you
 " not know that [Loving One Another, is the Great Lesson
 " of Christianity? It was the very Precept Inculcated to
 " the Disciples, upon the Treason, and Apostacy of Judas:
 " How are Poor People Griev'd under Pressures, and who
 " Hards? Nay we have a Generation of Men that take
 " Offence at Those that Help em: Ay, and they are e'en
 " Glad of seeing Mischiefs; And so far from Relieving their
 " Brethren, that they make Themselves, their Burdens. They
 " Seek Occasion against them, And when they have Slander'd
 " the Innocent without Cause, They Hide Themselves.
 " Their

To the Reader.

" Their Tongues are Set on fire, with the Fire of Hell; And
 " instead of Bearing their Fellow Burdens, They Break
 " their Backs. But who are they that do All This?
 " They are the Sons of the Devil; And are come to do the
 " Work of their Father, which is the Devil. Oh the Base-
 " nesses of These Devilish Natures, that will not be Con-
 " tent with Conformity! It is the Due Execution of the Law,
 " that is the Way to Convince Dissenters: And when they
 " come once to Answer the Law—Well! The Law of
 " Christ is above All Laws; And Christ is a Great Prince:
 " But there is Another Prince, which is the Prince of
 " This World, That's the Prince they Serve.
 " Obf. Hold thy Hand; as thou lov'st me Trimmer;
 " and tell me betwix Friends now, Which thou Mean'st,
 " by That Other Prince, whether the Prince of the Air, or
 " the King of Great Britain? Why thou hast Trimmed-
 " it away here, as if thou wert putting in for a Living
 " of six or seven score pound a year. Here's first the
 " Common Topique of All Trimmers; Bearing of Burdens:
 " which Implies Oppression, and Persecution. The
 " Dissenters lye under Those Burdens; And the Govern-
 " ment is to Ease them. Love One Another, is a Christian
 " Lesson; but are we to love Mens Iniquities; or was it the
 " Apostle's Meaning, we should bear the Burdens of One
 " another's Sins, and Transgressions? Are we to love
 " Hypocrites, in the very Hardness of their Impenitent
 " Hearts? Nay, the Hypocrites are to be denounc'd
 " against Them, and It, by our Blessed
 " Saviour? Are we to bear the Burdens of Men, Swelling,
 " and Triumphant in the Sins of Schism, Contumacy and Se-
 " dition? Mercenary Wretches, that to serve a Present
 " Turn, Cast themselves at the Feet, and Lick up the
 " very Spittle, of a Tony, or an Oliver? Will you call
 " it

To the Reader.

“ it a Slander, to tell the Naked Fact of a Practical
“ Usurpation? Or the Hiding of a Mans Self, to do it
“ in the Open Sight, both of God, and Man? What would
“ some body give now, that I could Name, for a Stand
“ in some Parish-Pulpit to get a Shoot at the Observer?
“ In fine; Every Son of the Church is made a Child of the
“ Devil; and upon the Whole Matter, here's [The
“ Conformists Plea for the Non-Conformists.] The Law of
“ Christ, you say, is above All Laws. What's That to say,
“ in this place; but that the Law of the Land, and the
“ Law of Christ are at Odds? But the Men of Forty
“ One, are the Best Expositors of the Duty of Bearing one
“ Anothers Burdens, according to the very Letter. They
“ bore the Kings, and the Churches Burdens, (Poor
“ Wretches) Baggs, Parchments, Estates, and Li-
“ vings; and the Devil of any Other way they Practic'd
“ of Bearing one Anothers Burdens.

Thus you see what the Visit was, which in his fore-
going Paper he gave notice that he would return to
Cripplegate.

You may take notice of the Passages which he
cavels at in my Sermon, by some of the Words
being printed in Black Letters.

A REPLY

TO THE

OBSERVATOR.

S I R,

I Was informed by your Paper on *Wednesday* last, that you were in haste to return a Visit as far as *Cripple-gate*; and perceiving the day following what the Visit was, and how early you performed it that Morning, I could not but think you to be one of that number of whom the wise Man observes, that, *They sleep not except they have done Mischief.*

The Visit was a most unaccountable Descant upon my Text and Sermon at *St. Giles* in the Fields the last Sunday: which I here faithfully publish, that the World may judg whether there were the least cause for such Opprobrious Reflections; and pity the case of an antient Gentleman, who makes it his Calling and Employment to reproach and villify whom he pleases.

The Sermon shall speak for it self; and I doubt not but all sober Men will say, that it is not more plain than honest.

You suggest, Sir, That I am a *Mercenary Wretch*, who, to serve the present Turn, do cast my self at the feet, and lick up the Spittle of a *Comy* or an *Disser.* But there is no Man living whom you might not with as much appearance of Truth, have thus reproached! 'Tis very likely

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that

that I should pay such a mighty Reverence to the rotten Bones of the great Usurper under *Tyburn*, who detested and despised him when in the height of his Glory. Such was my Behaviour ~~then~~, that his *Triers* would not permit me a *Stand in a Parish-Pulpit* of my own, ~~to get a Shoot~~ at any body. And when I had hid my self in a private place in the *Essex-Hundreds*, I was routed thence by one of *Oliver's* Agents, because my Name was then *Malignant*, as it is now *Trimmer*, and forc'd to make my escape after twenty weeks preaching there, carrying no other Reward for my pains away with me, but a *Quartan* Ague. In such Circumstances was I at that time, when *S O M E B O D Y* kept his Coach and six Horses. So far was I from being a *S P Y* or *O B S E R V A T O R* in those days. And if you will play the Man, and charge me point blank with being, or having ever been an Admirer of your *Comp*, or having a kindness for any *Rebellious, Factious, or Associating Principles*; I will produce more Loyal Persons, and better Protestants for my *Compurgators*, than ~~One that I know of~~ was able to produce when he was accus'd for being a *Papist*. I thank God, I have been so far from acting any thing against the Government or Interest of our Church, that I have been beyond Expectation, successful in serving both. The worst Enemy I have must acknowledge that by contending for Conformity, both from the Pulpit and Press, I have brought great numbers to the Sacrament, and an exact Conformity to the Orders of the Church. And I believe my Lord Bishop will be ready to attest, that I have waited upon him about baptizing of converted *Quakers* and *Anabaptists*, and their Children, as often as any one of the Clergy hath done. But if I had been of such a Spirit, as I perceive would please You, I had never brought any Dissenter into the Church, nor convinced any one Person of his Errours.

I know, Sir, it is objected against me (and it lately came to the Ear of his Majesty himself, by the means of some spiteful People) that I have been an Associate with Dissenters : But the only Truth in that Suggestion is, That I love all Men, and according to my Power, do good to all. I do not think that Religion teaches Men to be ill natur'd, nor can any prove me a greater Friend to Phanaticks, than my great Master was to *Publicans and Sinners*.

The greatest Kindness I ever did for any Dissenters from our Church, was for a Family of Papists, Persons of Quality, whose whole Estate was unjustly kept from them by a Protestant Dissenter ; and yet I think I could as soon be a Jew as a Popish Christian.

I have likewise suffered in my Reputation by being kind in the Distribution of other Mens Charity, (where I was not limited by the Donor) to all that were in excessive want, without respect to their Opinions : but as the Church hath lost nothing by it, so I cannot but see enough in all Men to provoke me to Kindness and Pity to the Persons, even of those whose Principles and Practices I heartily abhor. I may very well be content to suffer in my good Name, in so notorious a manner, since this hath been of late the lot of divers who are a thousand times more deserving than my self. Some of the most eminent Divines of the Church of *England* have been most falsely accus'd : And there is a certain Magistrate on whom some think you have been throwing your Dirt, in the same Paper in which you *Visit* me, who is a most devout Conformist to the Church (and was so, long before he was in Commission), and a very vigorous Prosecutor of Conventicles ; however he may have been represented by some, whose Loyalty and Conformity to the Laws of God, the King, and the Church, lye far more in their Talk than Practice.

And now, Sir, (not to pay you in your own Coin, I mean in returning reviling for reviling) give me leave suddenly to ask you a few Questions.

See Observ.
Aug. 30.

1. If Mens calmly treating Protestant Dissenters, speaks them *Trimmers*, what doth your wonderful mildness and gentleness towards Popish Dissenters speak your self to be? Or, rather what does the mighty *Kindness* you are ever expressing towards them, speak you to be, whilst in the mean time you profess your self a Son of the Church of England? Why should not your so vigorous pleading the Cause of the Papists, make You as justly liable to the charge of *Trimming*? And, to speak to but one instance of your kindness to them: If I had been at a quarter of that pains for the lessening of the *Phanatique* Plot, that you have taken to sham and ridicule the *Popish* One, I would not complain that you abus'd me in calling me *Trimmer*, or by a worse Name, if there be any worse. May I not speak to you in your own Dialect, and in most of your own Words to me, as followeth? "Why this is right *Trimming*, &c. You do as good as say, *Look ye Gentlemen; We are Christians, and it is Our Duty to Help one Another, and to bear one Another's Burdens. If the King gets the Better on't, Let Me alone to do Your Business: And in case of a Turn to the Church of Rome, You shall do as much for Me.* What's All This, I say, but a *Tacit Composition* with a *Publique Enemy*; where a Man delivers up his *Honour* and *Conscience*, for the *Saving* of his *Skin*, and *Int'rest*? And the *Devil Himself*, with his *Cloven-Foot*, *Attests the Contract*. Why This Man would have been *Safe* in the *Arms* of *Sir Edmond Bury-Godfrey* had the *Papists* kill'd him, when, three days after his *Death*, he thrust himself through with his own *Sword*.

2. I demand of you, Whether you did more foolishly or spitefully, in asking, Whether by the *Prince of this World*, I meant the King of Great Britain, or the *Prince of the Air*? Pray, who ever call'd the *King of Great Britain* the *Prince of this World*?

3. I ask you, Whether you do like a Son of the Church of *England*? or, on the contrary, vilely disparage her Cause, in supposing, as you often do, that Men who have once imbibed Phanatique Principles, can never become sincere Conformists? Is not this to suggest, that the Arguments to Conformity to our Church are of but little or no force? or that the Clergy are too weak to justify it?

4. I ask again, Whether he that undertakes to pass publick Censures at the rate that *You* do, upon the Divines of our Church, and their Pulpit-Discourses, assumes not to himself the Office of a Bishop? And whether in so doing you do not plainly charge their Diocesans with not keeping a vigilant Eye upon the behaviour of their Clergy? And whether it would not have become you much better to inform their Lordships of those Offences you can make good proof of, than thus to blacken them to the World, and that, for the most part, upon no other Evidence, than the Tales of Gossipping Busy-bodies, or Malitious People; not to add that of your own *Invention*?

5. I demand, Whether you did not cast an unmannerly *See Observ. Reflection* upon his Majesty himself, for making your *Tony Numb. 120.* his Lord Chancellor, when you reproached some Doctors of our Church for then dedicating Books to him?

6. I ask, Who that *Trimmer* was who being judicially interrogated about somebodies receiving the Sacrament, and answered *Yes*, and being asked *How* & replied very *Decently*. And being asked again, *was it Sitting or Standing, or How*? replied again, *It was Sitting, but very Decently.*

If this strikes at *me*, as some think it does, it is either a Fiction of your own Brain, or a base Calumny brought to you by one of your Factors.

7. Since no good Man will think that Rebels, or Disturbers of the Government, can be lash'd by your Pen too severely; were it not more advisable that for the future you should suffer those to live in quiet who are no less Loyal, but far more peaceable than your self?

I will conclude with serious advice to you, although 'tis too probable that you will burlesque it, as you did my Sermon; That since you have been so exceedingly obnoxious, by reason of certain foul Misdemeanours which you have been publicly accused of, and from some of which you have not yet vindicated your Reputation; you would no longer bless the Church by pretending to be her Advocate, by which the Mouths of Phana-tiques are opened against her: And that since you have lived so long in Contention and gratifying a very exasperated Spirit, you would now think it high time to be-take your self to the great concern of another State, that you may die in Peace, and in the favour of Almighty God; which is heartily prayed for by him, who desires the Eter-nal Happiness of his worst Enemies; and who is,

Cripplegate Aug. Your Well-wishing Friend and Servant,
30, 1684.

W. S.

S I R,

Since the Stationer intends another Impression, and the Printer hath left me this Space, I cannot but add a second Reply, and it shall be to your Paper which came abroad this Morning. You promis'd in your last that you would

would be as grave as a Judg; I am sorry you did not promise to be as upright, for then I should have expected my *Trial* before my *Condemnation*. However I thank you that you are pleas'd to mention my Crimes, *viz.* My Christning without God-Fathers, the Sign of the Cross, and my omitting to pray for the Duke of *Tork*. I am able to give that Reply which may make those *Colours* that have accus'd me, altho it is very hard for them to change their Countenance.

I answer to the First, That when I came to *Cripplegate* I quickly found that the Curates before me did not observe the Orders of the Church concerning Sponsors: whereupon I took occasion to complain to the Bishop, who was then Vicar, and desired to know his Pleasure concerning it. His Answer was, that he had been troubl'd to hear of it, and had conferr'd with the Arch-Bishop, and acquainted him that there were hundreds of poor People, and others, in his Parish, who complain'd that they could not procure God-Fathers, &c. and thereupon they either sent for Non-conformist Ministers to baptize their Children, which was an occasion of their being seduced, or else their Children continued unbaptized, and for that reason he was under a necessity of complying with the People for the avoiding those inconveniencies. The Arch-Bishop left it to his Prudence, and what I did was according to his Order. If the Person who inform'd your Informers had dealt ingenuously, he might have said, that as I have not baptized any of my own Children without God-Fathers, and the Sign of the Cross, &c. So I have both from the Desk and Pulpit often commended the practice of the Church, and answered the Objections of Dissenters against it. The present Vicar hath required the Orders of the Church to be duly observ'd, and I have very readily comply'd, tho I perceive there will be the fore-mentioned Consequence.

I answer to the second, That all the Noise about my omitting the sign of the Cross, proceeded only from one Instance, by which I had hopes to gain a Proselyte to the Church of *England*, and it was in private Baptism, by which the Orders of the Church were not broken.

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My Reply to the third is, That I know not what you mean : I believe I can bring some hundreds of my constant Auditors to testify that they never heard me omit praying for the Duke of *Tork*, and likewise that I have often endeavoured to allay the Fears and Jealousies of the People concerning him, and shewed the Duty of Subjection, and Reverence to Kings and Princes, for which I have as often been called *Tory*, as you and some others have call'd me *Trimmer*. I value not opprobrious Names, so long as I am faithful and industrious in the Discharge of my Office.

As to the other part of your Paper, I refer my self to the Judgment of the Reader, whether I had not cause to make those Constructions, and that Reply which I have publish'd : especially considering that you profanely entituled your Paper, *An edifying Discourse concerning Bearing one anothers Burdens* ; after that you had call'd all the Nation in your former Paper, to take notice of your returning a Visit to *Cripplegate*, by which it was expected that you had a monstrous Charge ready either against me, or against a most generous and worthy Doctor, for whom I should have been more concern'd. I am glad, Sir, that you have given your Negative Explanation of the *Parboil'd Justice*, and the *interrogated Minister*, by which I am discharged of the Calumny. You may by this consider for the time to come, how greatly innocent Persons suffer by your Papers, whilst they are commonly read by a sort of Men, who take occasion from them to censure and revile any whom they dislike. There was one not long since, in which you sent a *Hu* and *Cry* after a Clergy-man, who posted from Parish to Parish to cheat Ministers of their Dues, by christning Children without their Leave. This was reflected upon me, tho I abhor the doing of it, and challenge all Men to produce any one Instance. I must likewise tell you, that there are some, who have suffered by your Pen, have been kind to your Purse ; and others who, to my knowledge, have had a great Honour for your Name and Family.

I am in great hopes that you will, ere-long, be either perswaded or commanded to forbear your Publications ; or at least, to leave Ecclesiastical Matters and Persons to them to whom they belong : and I doubt not but in a short time many Dissenters will understand their Errors, and become Lovers of the Church. This, as you see, comes in haste, and is all you may expect from, Your humble Servant,

Sept. 11th,
1684.

W. S.

Gal. 6. Ver. 2.

Bear ye one anothers Burdens, and so fulfil the Law of Christ.

THE great Design of the Apostle in this Epistle, is to rectify the Errors and Mistakes which were amongst the *Galatians*, and to allay those Unchristian heats, which are the certain consequent of them.

There was such a contest amongst them about Christian Liberty, that some were ready to take a Liberty, which, to be sure, is most Unchristian: A Liberty to bite and devour one another, Chap. 5. 15.

That Christian Liberty which they contended about, was a Liberty from observing any longer the positive Institutions of *Moses*, i. e. Those Institutions which were no part of the Moral Law, but only performed in obedience to Divine Authority. The *Galatians* had been told by false Teachers, that they must observe the

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one as well as the other. The Apostle determines the Controversie, by telling them plainly, That if they did any longer observe those legal Institutions, they should lose the Benefit of the Gospel-Dispensation. *I Paul say unto you, If ye be Circumcised, Christ shall profit you nothing.* But though the Apostle had done this, yet it was no easy matter for him to perswade them to maintain Christian Love and Unity amongst them; and therefore in this Chapter, he prescribes some Rules which Christians ought to observe in order to it. The first is in case of Offences, *v. 1. If a man be overtaken in a Fault, ye that are Spiritual, restore such an one in the Spirit of Meekness.* The second is more general in the words of my Text, because it relates to all the grievances, and unhappineses that attend men in this Life. *Bear ye one anothers Burdens, and so fullfil the Law of Christ.* The Galatians were greatly concern'd about fulfilling the Law of Moses, in observing the abolished Rites: The Apostle requires them to observe the Law of Love, *To bear one anothers Burdens, and so fullfil the Law of Christ,* which should never be abolished.

In the words, there are these two things:
 1. A very great Duty, *Bear ye one anothers Burdens.*
 2. A very great and cogent Argument to the
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Performance of it, And so fulfil the Law of Christ.

You may take these three Observations from them: two are supposed, and the other exprest.

1. Every man hath his *Burden*. The Apostle in the former verse saith, *If a man be overtaken in a Fault*, &c. but he doth not say, *if a man hath a Burden*, let him have help to bear it. 'Tis possible that a man may live so as to be inoffensive to others, or at least so as not to be Obnoxious to Censure, which I conceive is the meaning of the Apostle: But it is not possible for men to live in this World, and to be freed from *Burdens*. Every Man hath his *Burden*.

2. Every mans *Burden* either is or may be too heavy for him. This is supposed in that the Law of Christ requires that he should have help to bear it.

3. It is the great Duty of every Christian to bear his Brothers *Burden*. I intend that my Discourse shall be from the last of these, and I shall endeavour to do these four things. 1. To shew what mens *Burdens* are. 2. What is implied in the Duty of bearing one anothers *Burdens*. 3. To consider the force of the Argument. And so fulfil the Law of Christ. 4. To make some Inferences by way of Application. I shall speak briefly of these: especially of the two first, which I have elsewhere enlarged upon.

I begin with the first, namely, What are mens *Burdens*. You will say, that I have undertaken a very hard task. I may as well undertake to tell all the Thorns in a Wilderness, or all the Waves upon a Tempestuous Ocean, as to count the Evils of this Life, which are Mens *Burdens*.

There is no State or Condition of man, but hath *Burdens* which belong to it, and are inseparable from it. From the King upon the Throne, to the Beggar upon the Dunghil, Every one hath his Burden. The Evils of this Life are like *Pharaohs* Froggs, that will be croaking in Kings Chambers. When *Moses* was the Supreme Magistrate over the People of *Israel*, his Father-in-Law told him, That his Burden was too great for him, *Exod. 18. v. 18. Thou wilt surely wear away—this thing is too heavy for thee; Thou art not able to perform it thy self alone.* And we find him groaning under this Burden of Government, *Numb. 11. 14. I am not able to bear this People, it is too heavy for me.* If it were proper for me to enlarge upon this head from this Subject, I would shew what a great Argument this should be to Subjects to obey their KING, that they might not add to His Burden: And how necessary it is that we should pray for Kings,
that

that God would enable them to bear their great Burdens; and likewise shew the Folly, as well as base Disloyalty of those, who desire the Life of their Prince, and yet load him with their disobedience to his Laws.

I might also shew in the next place, that Ministers have their Burdens, and that they are very great likewise; and every one almost adds to the weight of them. The Doubts and Scruples of those that are Good, and the Debaucheries, on one hand, and the Errors and Divisions on the other hand of those that are Bad, do make our Burdens to be very Heavy. But this I must not enlarge upon, for fear of a mis-application.

If Kings, who are Gods-Vicegerents, to whom God requires such a peculiar regard, that they are called Gods in the Scripture. And if Ministers, for whom God hath declared a peculiar regard in the next place (however condemn'd in the World) *Touch not mine Anointed, and do my Prophets no harm*; If these must have Burdens, others have no reason to expect that they should go free.

More particularly, The Burdens of men in this life, may come under these three Heads:

1. Such as relate to Bad Men: 2. Such as relate

to Good men: And 3. Such as relate to both Good and Bad.

1. Such as belong to Bad men. The impenitent Sinner hath his Burden, and it is such a Burden, as he that is once rid of, would not, for all the world, be loaded with it again. *The wicked man travelleth in pain all his dayes, Job 15. 20.* If his Conscience be awaked, he is always loaded with Guilt and Fear. His secret Complaints are very grievous, and are sometimes a very great interruption to his Mirth: *In laughter his Heart is sorrowful, and the end of his Mirth is Heaviness.* If any man shall ask the impenitent sinner the Apostles Question, *Rom. 6. 21. What Fruit had you?* He can give no answer. But if it be asked, *What Burthen had you?* he must answer, That it is a very heavy one: That he had no rest or quiet in his Mind by reason of it. I know very well, that this doth not appear whilst Sinners are in Health; but when they are bound in Cords of Affliction, and God shews them their Transgression, they then acknowledg, that they never enjoy'd so much pleasure as countervail'd the terrors of their Consciences, which were the immediate consequence of them. And if the sinner doth not feel the Burden of Guilt and Fear, his condition is the worse; because, the less he feels his Burden,

den, the more he adds to the weight of it, which he will certainly feel in another State. There is another *Burden* likewise which belongs to impenitent sinners, which I may call an accidental *Burden*, and that is Religion. The worship and service of God is a very great *Burden* to them: They are such as the Prophet *Amos* speaks of, c. 8 v. 5. who think long for the *Sabbath* to be gone, that they may sell Corn, and set forth Wheat. They have ordered their business so, for want of beginning right at first, and by contracting evil Habits, that they are as well burdened when they do that which they should, as when they do that which they should not. The Service of God, and the service of the Devil, are both *Burdens* to them. But I will not enlarge farther upon this head, because, I do not think it so proper from this Subject.

2. The Good Man hath his *Burdens* too, *Many are the Afflictions of the Righteous*, and many are their failings and infirmities, which are the occasion of their grief and trouble. The *Burdens* of good men are either, 1. Real Evils: or, 2. Such as I may call Imaginary.

1. Such as are Real *Burdens* to them. When a good man hath done that which is dishonourable to God, a scandal to Religion, or an occasion

casion of Offence, by which others are encouraged in that which is evil, it is a very grievous burden to him. This was *Dauids Burden*, that he had caused the *Enemies of God to Blaspheme*; and it was that which caused the continuance of his grief and sorrow, after that his Pardon was Sealed, and sent to him. This made him complain, That his *Iniquities were a Burden too heavy for him*.

2. There are likewise burdens which I may call Imaginary, because they proceed from false Conceptions and Imaginations of the Mind: When a Good Man mistakes his Condition, and thinks himself to be in the case of the Impenitent Sinner; and this is caused either, 1. By some grievous Affliction that befalls him; or 2. By the prevalency of a melancholly constitution.

1. By some great Affliction. When a good Man is assaulted by a sharp Sickness of Body, or by some great loss in his Estate or Family, it makes him think that God is offended at him in a greater Degree than he is at them that truly Fear and Serve him. This was the Argument that *Jobs* friends used against him, and it was an Argument which he used against himself. Although God had declared, That he was a perfect and an upright Man, and that there was none like him in all his Country; yet when he came to endure

endure great Afflictions, they caused him to cry out, *I have sinned, What shall I do? And why dost thou not pardon my Transgression, and take away mine Iniquity, &c.* The great Afflictions of his Body made him suspect, that his Soul was in danger.

2. These Imaginary burdens are caused by a Melancholy Constitution, by which the fancy and imagination is disturb'd; and those that are really Religious, think they are in an Evil Condition. They do not make any Determinations concerning themselves from the Rule of Gods Word, but from their own dark Conceptions; and to be sure, those that give way to them, shall not want the help of the Tempter to make their burden heavy. The case of such is commonly misrepresented, they call themselves troubled in Mind, when it were more proper to say, that they are disturb'd in their Fancies.

3. There are burdens which belong both to good and bad men.

1. The burden of Sickness, Poverty, loss of Relations, and such like common Afflictions.

2. The burden of naural defects, as Blindness, Deafness, Lameness, &c.

3. Spiritual Burdens, such as relate to the Soul, and to the faculties of it. These we call infirmities,

mities; a weakness of Mind which came by the Fall of Man, and from which he can never have a perfect recovery whilest he is in this State.

1. A weakness of Judgment. The Understandings of Men are exceeding liable to mistakes. Men of the most Sagacious Parts, and such as have been most eminent in their Generation, for Piety and Holiness, have been in very great Errors. Some of the Antient Fathers of the Church were of such Erroneous Opinions, as the Church hath in all Ages exploded.

2. Weakness in reference to the Affections and Passions of the mind, which are apt to be predominant, and to be as unruly Servants which domineer over Reason, which should be their Master by which they should be governed, and over Religion too, which should be their Prince and Sovereign, whose Authority must not be disputed. Sometimes the Passion of Love prevails; as in *David* for his *Rebellious Absalom*; sometimes the Passion of Fear, as there was in the Disciples, when they thought the Saviour of the World could not keep them from drowning. Sometimes a grievous mistrust of Gods Mercy, as there was in the *Psalmist*, *Psal. 77.* when he cried, *Hath God forgotten to be gracious? Hath he in Anger shut up his tender Mercies?* concerning which he recollects himself, and

and saith, *ver. 10. This is my Infirmitie.* Sometimes the Passion of Anger gets the upper hand, as it did in *Jonah* for the Loss of his *Gourd*. Sometimes a furious Zeal occasions Discord, as it did between the two Apostles, *Paul* and *Barnabas*, *Acts 15. 39.* when they were in such a heat, that they could not endure each others company, but departed asunder one from the other. These are the burdens of men whilst they are in this Life.

2. The second thing I propounded, is to consider what is implied in this duty of bearing one anothers Burdens, or what is necessary to the performance of it.

1. There must be a sympathizing Heart. Whatever Burdens we see others loaded with, we must presently put our selves into the same condition, and consider what we would expect in the like case. We must consider their condition, as if it were our own. We should have such a Spirit as brave *Uriah* had, who wanted no courage to encounter with his Enemies, nor pitty to sympathize with his Friends. He knew not how to take his necessary Repose, he was so uneasy to think that *the Ark* and *Israel* were in distress, and his Lord *Joab* and his Servants were encamped in the open Fields, *2 Sam. 11. 11.* Or like *Queen Esther*, who said, *How can I endure to see the Evil that shall come*

upon my people: and how can I endure to see the destruction of my kindred: Or, like the Apostle, 2 Cor.

11. 29. *Who is weak, and I am not weak.*

2. There must be a helping hand. This is a natural consequent of the former. He that sympathizeth is in pain for his Brother; and by easing him, he eases himself.

3. There must be a continuance of both. We are all Travellers that are going on with our burdens, and must not leave one another in distress. The Apostle tells us, we must bear one anothers burdens; but he doth not tell us when we must lay them down.

I proceed now to the two last things which I chiefly design to discourse of at this time. Therefore

3. I shall consider the force of the Argument. *And so fulfil the Law of Christ.* It is an Argument of very great force, to him that rightly considers it; and so it had need to be, considering our ill natures and dispositions. We are very apt to be weary of, and impatient under our own burdens, and therefore it is no easy matter to persuade us to bear other mens. The Apostle therefore urges the strongest Argument that can be offered to Christians: It is a fulfilling of the Law of Christ. *Ἀναπληροῦσθε* Complete: Compleat the Law of Christ.

Christ. We are not to understand it, as if he that bear his Brothers Burdens had done all that the Law of Christ requires of him, but that he had done that which is very greatly required of him, *Complendi verbum non significat perfecte prestare sed re ipsa exequi*: He that bears his Brothers Burden, hath really performed the great Law of his Saviour. More particularly,

II. It is his Law, who insisted more upon it than upon any other. It is endless to mention all the Parables and plain Expressions which requires, that men should forbear one another, forgive one another, and do good one to another. A Christian should be so full of Love, that it should be as a sweet Perfume to all that come near to him. His very Enemies must partake of it. There is one consideration which one would think should be of mighty force to perswade men to this Christian Duty: It was the last thing which our Saviour insisted upon, when he was leaving the World. We read in *Jo. 13.* that the Devil had no sooner put it into the heart of *(a)* Judas to betray him, but he made it his business to put it into the hearts of his Disciples to love one another. He made it His Commandment. *This is my Commandment, that ye love one another*: By which we may understand, that the Observance of it would exceed-

(a) Reader, I pray observe. That this passage is cavell'd at, and Judge what the Observer intends; for I know not.

exceedingly Oblige him. He calls it a *New Commandment*, although it was as old as any other, both Imprinted in the Nature of Man, and revealed in the Word of God. He makes it the Characteristical Note of a Disciple, *By this shall all men know, that ye are my Disciples, if ye Love one other.* Not but that all men of all Religions acknowledge it to be their Duty to Love one another, but the meaning of our Saviour, is: That there should be such a Degree of Love amongst his Disciples, as should exceed men of other Religions; as it was in the first Ages of Christianity, when the *Pagans* said, *See how these Christians Love one another.* All these Expressions of our Saviour, which they seem difficult to be understood, are used by way of Motive and Argument, to perswade and quicken men to Christian Love and Unity.

2. It is his Law, who hath annexed the greatest Rewards to the Performance of it, and the greatest Punishments to the Neglect of it; by which we may understand that it is an indispensable Duty, and must not be omitted by us. I need not mention any more than that known place, *Mat. 25.* *Come ye Blessed,* to them that bare one anothers burdens: *And depart ye Cursed,* to them that did not. Our Saviour only speaks
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concerning the duty of the second Table, probably for this reason; Because there is not such an impression of it upon the minds of Men, as there is of the duty which relates to the first, Men think they may Love God, though they do not love their Neighbours. They think that they are good Christians, and that they pay to God the honour that is due to Him, although they shew no regard to their Brother and Fellow Christian. Men know that to love God, is the Great Commandment; but they do not consider that the second is like, namely, that they must Love their Neighbours as themselves. Many who call themselves Christians do not consider the Mystical Union that is betwixt Christ and his Church; that every good Christian is a Member of that Body whereof Christ is the Head; and that it is as Unchristian for one Man not to bear anothers Burden, as it is unnatural for the Head not to help the Foot, or any other Member of the Body that is grieved, according to that of the Apostle, *Rom. 12. 5. We being many are one Body in Christ, and every one Members one of another.* They do not consider that the Church is God's Building, and that, as in a Building, that Stone which is so rugged, that another Stone cannot be laid upon it, is only fit to be thrown into the Street; so that Man who

who is so rugged, that he will not bear his Brothers burden, is not fit to be part of Gods Building. For this reason our Saviour insisted more upon this Duty than upon the other. And for this reason he only mentions everlasting punishment to those that did help and succour their Brother, because men are not sensible of the necessity of this Duty, and the Danger of neglecting.

3. It was the Law of Christ, who was an Example of it to others. He came into the World to bear our Burdens, and to shew us how to bear our Brothers : as I may shew in the several instances which I have already named.

1. He bare the burden of Impenitent Sinners. He considered their deplorable condition. He was grieved for the hardness of their hearts, and used all means to reclaim them. He was willing to bear the burden of Reproach, that he might ease them of the burden of guilt and fear. The Pharisees said, that he was a *Friend of Publicans and Sinners*, and they said true, tho he was not so in their sense. He was a Friend to them, in that he called them to Repentance, and made a Publick Declaration, that all that were *weary and heavy laden*, should come to him to be eased of their Burdens, *Mat. 11. 28.*

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2. He bare the *Burdens of Good Men*. He fulfilled the Propheſie that was ſpoken of him, That he ſhould *Bind up the broken-hearted*. *Be of good cheer*, was an expreſſion which he exceedingly delighted in. When he was going out of the World, he was mightily concern'd for the grief and trouble which his Diſciples ſhould then endure. He ſaid, *Let not your hearts be troubled, I go to prepare a place for you, &c.* And when he aroſe from the Dead, he was in haſt to eaſe them of the Burden of Grief, which he knew was very heavy upon them. The Servant knew his Maſters mind, when he ſaid to them that came to the Sepulchre, *Go quickly, and tell his Diſciples, that he is riſen from the Dead.*

3. He bare the Burdens which are common to men. The Blind, and the Deaf, and the Lame were thoſe upon whom he beſtowed his Miracles. He made all his retinue ſtand ſtill till he cured the Poor Blind Beggar.

He bare the Burden of Infirmities, rather Pitying than taking Offence at them; knowing what the Frail State and Condition of Man is. He did not caſt off his Diſciples for ſhewing a furious Spirit, in calling for Heaven to conſume them that were not civil to him, but only rebuked them, ſaying, *Ye know not what Spirit ye are of*, Mat. 9.55. Nor did he reject his Diſciples becauſe of their weak

Faith when they cryed, *Master, save us, we Perish.* One would think it should have been a great Provocation to him, that his Disciples were asleep when he was in his agony, and that it should have been an unpardonable offence; but we find that he only blam'd them for it: He said, *Could not ye watch with me one hour?* But he did not say, *From this hour I will be as regardless of you, as you have been of me.* There are some who complain of bad Memories, but certainly there never were any more forgetful than the Disciples were. They had forgotten almost every thing which our Saviour had said to them; Nay, they had forgotten that which was of the greatest moment to be remembred, namely his Resurrection from the Dead. His Enemies remembred it, and therefore made his Sepulchre sure; but his Friends had forgotten it; and yet our Saviour continued his Love towards them. All these instances are left to us for our example and imitation, that we should bear the infirmities of our Brethren, and not make them the occasion of, so much as, lessening our Love to them.

4. It is the Law of Christ, who still bears our burdens now that he is in Heaven. He pities us, and he prays to God for us, and sends his Holy Spirit into our hearts to comfort us, because he knows

knows by his own experience that our burdens are heavy. The Author of the *Hebrews* tells us, that he took our Natures upon the Earth, that he might bear our Burdens in Heaven. Heb. 2. 17, 18. In all things it behoved him to be made like unto his Brethren, that he might be a Merciful and Faithful High Priest in things pertaining unto God, to make reconciliation for the sins of the People; for in that he himself hath suffered being Tempted, he is able to Succour them that are tempted.

5. And lastly. It is his Law who hath put it into the power and capacity of every man in the World to fulfil it. It were a very hard case, if there were a work required which should have a glorious reward annexed to it, and yet there should be some Christians who should be utterly incapable of doing it. He that hath not a hand to help his Brother, may have a heart to Sympathize with him: and he that can neither afford help himself, nor procure it from others, may pity and pray to God for him; and if he does so, the will is accepted for the deed, and he hath so born his Brothers burden, as to Fulfil the Law of Christ.

That which remains, is to make some Inferences by way of Application.

I. I infer the excellency of our Religion, and what a great obligation there lies upon us to observe the Precepts of our Blessed Lord: How dear

should he be to us, in that he hath given us such a Law. We have no burdens to bear, but what our sins have laid upon us, and yet our Saviour is not willing they should be too heavy for us, but requires that we should have help to bear them. The Law of Moses required *Statutes that were not good, Ezek. 20. 25.* Commands which, as I shewed, were only to be observed in obedience to Divine Authority: No man was the better for them any otherwise, than as he was satisfied that he had done that which he was commanded. There was no intrinsic good or excellency in them. But the commands of our Blessed Lord, are such as in their own nature tend to the good of Mankind: They tend to the easing of our grievances, and to the making of our lives comfortable to us in this World, before we come to the happiness of the World to come.

II. From what I have said on this Subject, I would infer somewhat concerning the three States. This World, Heaven, and Hell.

I. Concerning this World, I would infer these four things.

1. They are exceedingly to blame, who place any Happiness or Contentment in it. It is not a place of pleasure, but of pain: not of ease, but of toil and weariness. A place in which men, have
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burdens to bear of their own, and of other mens
 too. A place in which men are so loaded, that
 they are in continual want of help to bear their
 burdens. We are weary Travellers that are al-
 wayes going on with our burdens, *The rest remain-*
eth, for another State. Every day hath its evils, and
 new dayes produce new burdens. He that is weary
 to day, knows not but he may have a heavier load
 to morrow. If a man expects rest or quiet, he is
 often disappointed, and hath cause to complain
 as Job did, *When I looked for Good, then Evil came unto*
me; and when I waited for Light, there came Darknes.
 There is nothing more dangerous than for a man
 to think himself secure from danger. There are
 blessings for them that bear burdens, and a *wo to*
them that are at ease. Nay, the lighter that a mans
 burden is, the greater is his danger. Those that are
not in trouble as other men, nor plagued as others, are
 the men that are *brought into desolation as in a moment*.
 A man in this World, is like a Ship upon the
 Ocean; If it hath no burden, it is in danger of
 being lost: There must be ballast if there be no
 goods. The nature of man is such, that if his mind
 be not ballasted by some affliction or other, he is
 in the greatest danger of miscarrying, & being cast
 away. He that at any time hath no burden of his
 own had need to bear his Brothers burden,
 that

that he may not be of too light a mind. We have little reason to set our minds upon this World where it is necessary we should bear burdens.

2. It bespeaks our patience, and that we do not fret and vex our selves at every cross that befalls us. Some men are apt to be in a rage upon every little occasion, as if the world were appointed to be a place of ease and pleasure; whereas they are much mistaken; it is a place in which we must bear heavy burdens, both of our own and other mens.

3. Since the World is such a place for burdens, it concerns men to live so that they may be always willing to leave it, that they may be unloaded. Whilst we are in this World, we are both a trouble to our selves, and to others likewise that help us to bear our burdens. We are often tired our selves, and we are oft-times very tyresom to others; it concerns us therefore to order our business, so that we may go cheerfully to that place where *Job* saith, *The weary are at rest*, ch. 3. v. 17.

4. Since the world is such a place for burdens, how foolish are they that live wicked and ungodly lives in it? They have no ease here, and they live as if they were resolved to have none hereafter; as if outward burdens, the crosses and troubles of this life were not enough; they load their souls with inward burdens, which are continually
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gauling and tormenting of them. That which is most common amongst Sinners, is most unaccountable; they take pleasure in nothing but that which brings Pain, nothing pleaseth them but that which proves an intollerable burden to them. They often make grievous complaints of the burdens of this life, and yet they prepare worse burdens to themselves against they go out of it.

II. From what I have said, we may infer somewhat of the Happiness of Heaven, and that to a double purpose.

1. To quicken our diligence for the obtaining of it. There are no Burdens, but everlasting Rest and Pleasure. All Grief and Sorrow is done away. *In thy presence there is fulness of Joy, and at thy right hand are Pleasures for evermore.* No man hath a burden of his own or of anothers, to bear in that State. There is *Rejoycing with them that Rejoyce*; but as for *Weeping with them that Weep*, there is no occasion for it. Heaven doth not know what it is, for *all Tears are wiped away* before the entrance into it. Instead of bearing one anothers burdens, there is joyning with one another in eternal *Praises and Hallelujahs*: To God the Father who appointed us burdens in this World in order to our happiness in the next. *Afflictions work for us an exceeding weight of Glory.* We should very hardly find the way to
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Heaven if we were not loaded. They that are light and at ease, for the most part, go another way: To God the Son who himself bear our Burdens, and commands us to bear one anothers, till we come to that *Mansion* which he hath taken up for us in Heaven. To God the Holy Ghost who supported us under our Burdens, or else all the help from men had been too little. It is God that *Comforts those that are cast down*, although he employes men as his Instruments, by whom he conveys Comforts. There are no Burdens in Heaven, unless a Man could be weary of Perfection and Happiness. The Pleasures there, are not like the Pleasures on Earth, wearisome and tiresome to them that are *Lovers* of them. God intended these only, that man should use them for his Recreation, and then go on with his Burden. If men exceed in them they are very wearisome, and it is necessary they should be so, because they are very unsuitable to the Nature of Man, and to the best and most noble part of him. If man had been all Body and no Soul, sensual Pleasures could not have been tiresome to him; but in regard he hath a Spiritual part, there must be Spiritual Pleasures to refresh his mind. On the other hand, because man is Flesh as well as Spirit, he is therefore apt to be weary of the long continuance of that which is pleasant to the mind:

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Religious Services. But in Heaven Pleasures can be no burden, because the Soul is separated from this vile Body, and hath nothing to clog it. Corruptible doth then put on Incorruption, and Mortal puts on Immortality, that there may be all pleasure and no pain. I will not farther enlarge upon this. We are all bunglers when we come to give any account of that with our Lips, of which it hath not *entred into our hearts to conceive.* When we speak of Heaven, it is not so necessary to give an account of the glory of it, as of the certainty of it, for whosoever believes such a State, believes the *Glorious Things that are spoken of it.* I might therefore make use of one Argument from the Text, to prove, that there is a future State of Happiness; for if Good Men must bear burdens of their own and of other Mens, certainly there is another State in which they shall be freed from them. We cannot think, that the Children of God who are born again, and made like unto their Heavenly Father, are only born to bear Burdens.

2. It may make us patient in the bearing both our own and other Mens Burdens whilst we are on this side Heaven. Our lives are very short and inconsiderable, and at the end of them we lay down our Burdens, and enter into the joy of our Lord, who appointed us to bear them. In the mean

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while if God sends us help from Heaven to bear them, and requires we should have help on earth, and will shortly wholly ease us of them; we may well bear them with constant Patience.

III. I may infer somewhat concerning the Hellish State, the place of Torments, where the Scripture tells us, there is *Weeping, and Wailing, and gnashing of Teeth*; and likewise, that *there are many that enter in there*. If Good Men must expect to bear *Burdens* in this World, and they are sometimes very grievous to be born, What must bad men expect in that State? There the *Burden* is intollerable: Those that are forced to bear it, or I may more properly say, have brought it upon themselves, would fain exchange it for that which is far lighter: *The Rocks and Hills*. Their *Burdens* is the wrath of the Lamb, which is far more intollerable, *Rev. 6. 16*. Their *Burden* is the guilt of a gnawing Conscience, which is as a thousand Tormentors, as well as a *Thousand Witnesses*: A heavy load which lies upon the naked Soul stripped of all those coverings, those vain conceits with which Sinners get some little ease to their guilty minds.

And as their *Burdens* are intollerable, so there is no help to bear them, (*For every Man must bear his own burden, v. 5.*) but every one rather adds to the weight of them. There is no Solamen Miseris by
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the number of those that are in that State. The Glutton in the Parable desired, his Brethren might not come into the place of Torments, he had burden enough already. The more there are to weep and waile, the more doleful is that State. But I will not enlarge any further upon this unpleasant head, but only desire that Sinners would seriously and timely consider of it, and that it may make them so serious, as not to despise those reproofs which I am to give from what I have said on this Argument. There are three sorts of Persons which I can not but reflect upon.

I. If every Christian must bear his Brothers burthen, they are very much to blame, who take no notice of what others bear. There are a great many in the World, who are so far from bearing their Brothers burdens, that they will not so much as see them or endure to hear of them. They do no more concern themselves for the afflictions, and miseries of others, than if they were alone in the World. They are like the *Priests and Levite riding by*, and taking no notice of him that lies in misery. Men are such lovers of themselves, that if any complain of their burdens, they ease them as the Chief Priests and Elders eas'd *Judas* of his burden: *What's that to us, see thou to that.* There are many in the World loaded with Sorrows, who may com-

plain with the Psalmist, Psal. 142. 4. *I looked on my right hand, and beheld, but there was no Man that would know me, refuge failed me: no Man cared for my Soul.* We may sometimes see that sorrowful light which Solomon saw, Eccle. 4. 1. *I beheld the tears of such as were oppressed, and they had no Comforter.* The World is full of those who are so far from weeping with them that weep, that if they can be merry themselves they care not who is sad, like those whom we read of in the Prophecie of Amos 6. 6. *who were for Feasting and Drinking, and Musick, but not for bearing other mens Burdens. They were not grieved for the Affliction of Joseph.* If it be the Law of Christ, that men should bear one anothers burdens, what will become of those that take no notice of this Law, but only fulfil the Law of Covetousness? When men are required to relieve the necessitous, their Language commonly is, *I know not what I may come to before I die.* I wish they would as well consider what they must come to after they die, when they shall appear before him who hath declared, that those that do not feed the Hungry, and Cloath the Naked, shall go into everlasting Punishment. Those that would not bear their Brothers burden in this World, shall have one of their own to bear in the World to come.

II. They are more to blame who are so far from bearing one anothers burden, that they are **offended at them that do**. There are such Monsters in the World to whom it is a burden to see other men at ease. Nothing is so sweet to them as to see others in bitterness. *Solomon* saith, *Pro. 17. 5. He that mocketh the Poor, reproacheth his Maker; and he that is glad at Calamitie shall not be unpunished*: where note, there are some men who mock at the Misery, and are glad at the Calamities of other men. They are not so ready to rejoyce with them that rejoyce, as they are to rejoyce when they hear what cause others have to weep. There were such in old time, and will be to the end of the World. When *Nehemiah* was to repair the Breaches, and make up the Wall of Jerusalem, There were two base men, *Sanballat* and *Tobiab*, who were not able to endure the good he did. *Neh. 4. 10. It grieved them exceedingly, that there was come a man to seek the wellfare of the Children of Israel. The man came not to do them any hurt at all; but if he had, it may be they would not have been more grieved than they were at the good which was done for others. The Psalmist likewise gives us an account of such men (of which we have too many in the World) who cannot endure to do good themselves, or that others should, Psal. 112. v. 9. He speaks of the Liberal Soul of*

a Good Man: *He hath dispersed, he hath given to the Poor.* And at the next verse, he tells us how wicked men are affected at it. *The Wicked shall see it and be grieved, he shall gnash with his Teeth and pine away.* It kills some men to see others kept alive,

and nothing angers them more, than to see others solicitous for their welfare and Subsistence. But

III. And Lastly, They are most of all to be reprov'd, I wish I could do it sharply enough, who are so far from bearing other Mens Burdens, that **they are other Mens Burdens.** They live in the World, as if they came into it for no other purpose, but to send others grieved out of it.

Sometimes men are loaded with the **Burden of Calumnies**, and Reproach, to their vast prejudice.

One of the Blessings which *Jobs* Friends Promised to him, *ch. 5. v. 21.* was, that he should be *hid from the Scourge of the Tongue*, which is indeed a fearful Scourge. There are a great many in the

World, who if they can but **Slander the Innocent, and obtain Concealment**, it doth exceedingly please that of the Devil which doth mightily prevail in them. They have sent their Brother a *Burden* to make his Heart ake, and he must not know from whence it comes. We know that slanderers have a great advantage in that their reports run like wild-fire. There are two

Scrip-

Scriptures, which if joyned together, give an account of it, **Their Tongues are set on fire of Hell,** * and they go *through the Earth.*

* There are likewise some men whose Pens are set on fire of Hell.

There are others who seek to ruine their Neighbours by contests at Law, forcing them thereby to spend their Substance. The Childrens bread is taken away, and a bone of Contention sent in the room of it, only to gratify implacable malice. These Cases are very hard, but it is not hard to give a Reason of such Actions. We must know, that there is **another Law** besides the Law of Christ. There is a **Prince of this world**, as well as a *Prince of Peace*. The Scripture tells us, that **the Devil hath Children** as well as God, 1 Jo. 3. 10. And as Gods Children are like their Father in being *Merciful* and *Kind*, so the Devils Children are like their Father in being *Malitious* and *Cruel*. But what will become of these Men? The Mans Condition who is ruin'd by another is very sad. But how dismal is his Case who hath ruin'd him? Methinks I hear God say to him, as he did to *Cain*, *What hast thou done? the voice of thy Brother, and of his whole Family crieth unto me.* Thou shouldest have been his Comforter, and thou hast been his Tormentor. Thou should'st have supported him, and thou hast ruin'd him. Thou should'st have born his *Burden*, and thou hast **Broke his Back.**

Back. I may say to this Man, as *his* said in *Job*:
What wilt thou do, when God riseth up? and when he vi-
siteth, what wilt thou answer him?

† I have ve-
 ry exactly co-
 pied this Pa-
 ragraph, (as I
 hope, the Au-
 ditors will be
 ready to at-
 test) which I
 verily think
 contains all
 that provok-
 ed the furious
 man.

I might, if time had permitted, have proceeded to Exhort, and
 perswade to the practice of this Christian duty, & to have urg'd
 many Motives, & Arguments for it. I will mention but one, &
 it is for *Sions* sake, and for *Jerusalem*, that I cannot be silent,
 concerning it. † Let us bear the burdens of those that have Dis-
 sented from us, but are returned to our Congregations. I do
 not mean, that we should do any thing to prostitute the Churches
 cause, nor that we should debauch our Consciences, by giving the
 least encouragement to pernicious Errors, but that we should
 pity their Infirmitities, and endeavour to rectify their Mistakes;
 that they may no more provoke Authority, disparage Christi-
 anity, and occasion thousands to be Prophane and Atheistical,
 whilst an exact compliance with the Churches Orders, and an
 encouragement of the due execution of *her* Censures, is cer-
 tainly the finest way to restrain that ungodliness which hath a-
 bounded as our divisions have abounded. If, when Authority
 drives by a due execution of Laws, we shall draw and en-
 courage by expressions of Brotherly Love and Kindness, we shall
 convince those that have dissented from us, that we are not of
 such Spirits as they suspected, nor so unfit for Christian Com-
 munion; but will acknowledge, as some have done, that they
 were greatly mistaken both concerning the Ministers and Peo-
 ple of our Church. I thought fit to conclude with this, not
 only because it is seasonable at this time, when men of Good
 Principles have done hurt to the Church, by an intemperate
 Zeal; but because it was the very occasion of the words. The
 heat that was about Christian Liberty had almost consumed
 Christian Love, and therefore the Apostle, for the reviving of
 it, and that there might be no disturbance in the Church of
Galatia, doth here require, that the People should bear one ano-
 thers Burden.

F I N I S.



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HISTORY
OF
THE
CITY
OF
NEW
YORK
FROM
1609
TO
1812
IN
FOUR
VOLUMES
BY
J. C. CALVERT
OF
NEW-YORK
PUBLISHED
BY
J. B. LIPPINCOTT
AND
CO.
1846



